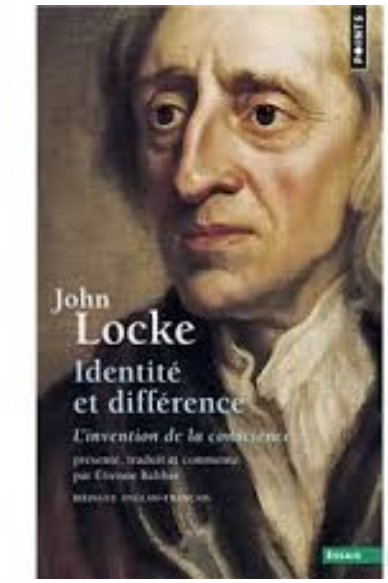
On Identity and John Locke




By Etienne Balibar

Introduction
By Shomit Sirohi

Actually a identity here means something like citizen subject, which means a class and a mass power. It is not personal identity being discussed, but what is called collective mass power. It just means the opposite of identity, and personal person. It is something like what is called process without subject in  Althusser. How the mass is the subject and masses are the political subject and we who live profess this mass power.

Foucault then elaborates a theory of the personal individual who is a bourgeois legal subject and a bourgeois subject. We are with Marx's lineage on the question, to be about the masses. This overturning of John Locke, helps us understand the subject, the collective, a people and a class against a class. This larger social struggles make us wonder – what is a bourgeois peson to do with the people. And that then is the social force of the individual person.

Back to Althusser the God like individual then is in fact a God when he is de-centered to the people and so in fact Spinoza means this Individual who is a mass fighter.

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I mean here just citizen subject and even masses and power and power of the masses which then becomes this minor work against John Locke and the identity problem of say a person, our identity is then clear and clear in Marxist senses. We are simply infinite people. When you add a dimension of social individual theories, he is free.

I. Identity and Identities of Private Property – how the Private Individual is then a Individual who is Privatisation of Experience and how that is Locke's Identity

I mean just the conceptual object of private property and identity is that private logic of living. I mean private lives and private personal properties and such personal lives.

II. Social Identity – how we are Anti-John Locke in Communism

The Communist then is a social identity and produces a anti-Locke.